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The TAHRIK-I-JADID

Editor :
NASEEM SAIFI

IHSAN 1354 H.S.

JUNE 1975 C.E.

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His Excellency the High Commissioner of the Gambia in front of the Ahmadiyya Muslim Mission, London. With him are seen Mr. B. A. Rafiq, Imam of the London Mosque and other gentlemen who had come there to attend the Seeratun Nabi meeting arranged by the Mission.

ہزایکسیلینسی ہائی کمشنر آف گیمبیا احمدیہ مسلم مشن لندن میں ۔ ان کے ہمراہ مکرم امام بشیر احمد صاحب رفیق اور بعض دوسرے دوست ہیں جو سیرت النبی کے جلسہ میں شرکت کے لئے تشریف لائے تھے

Maulvi Iqbal Ahmad Najm, a Missionary of the Ahmadiyya Jama'at is calling *Azan* in Spain.

یہ اسلام کی نشاۃ ثانیہ کا زمانہ ہے ۔ احمدی مبلغین نے دنیا بھر میں مساجد تعمیر کروائی ہیں اور اذانیں دی ہیں ۔
اس تصویر میں مکرم اقبال احمد صاحب نجم سپین میں اذان دے رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

WHY THIS JAMAAT?

The Promised Messiah, peace be on him, says :

The reason why this Jamaat has been formed is that a group of righteous people who should be living pious lives be gathered together so that they may influence the world for the better and their unity may bring blessings and grandeur to Islam and being followers of one Kalima, through its blessings, they may be able to serve the noble religion of Islam. They would not be lazy and niggardly and worthless and workless Muslims nor will they be like those useless people who became the source of dissension of and whose injustice has harmed Islam very greatly. Through their disloyal actions, these lazy people have marred the face of Islam. The members of the Jamaat will not be like negligent mendicants and those who have withdrawn themselves into the corners of isolation—and they do not know anything

(Continued on page 4)

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KHUTBA

Living Manifestations of the Living God

In his Friday Sermon on the 7th of June, 1967, Hazrat Khalifatul Masih III told the Jamaat that it was most essential that in order to keep the belief in the oneness of God infact we must witness the living manifestations of the living God. The manifestations, he said, could be witnessed through the attributes of God and in this respect *Rahimiyyat* and *Rahmaniyyat* are the attributes which have a very special significance.

HE also advised the Jamaat to realise and recognise the manifestation of the love of God, and to benefit from it to the best of their abilities.

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At the very outset of the Khutba, Huzur reminded the Jamaat that the Promised Messiah, peace be on him, had said, "Until a man witnessess the living manifestations of the living God, the satan cannot go out of his heart ; he also cannot imbibe real and true significance of the oneness of God nor can he believe in the existence of God with any amount of certainty." Huzur said, "The living manifestations of the living God show themselves through the attributes of God which are directly connected with human life and God has vouchsafed us the knowledge of these attributes through the Holy Quran. Four of these attributes are the Mothers of all the attributes or in other words we can say that these are the basic attributes ; they are mentioned in the Sura Fatiha as *Rabb*, *Rahman*, *Rahim* and *Maalik-i-Yaumid Din*. I should like to say something about two of them, namely, Rahman and Rahim. So far as the attribute of Rahman is concerned, we find that its manifestation takes place in two ways. One, those laws of nature which are operating in the world since before our birth and they are meant to do us good. The air can be quoted as an example. We cannot live without it. The sun is there and we need it for the growth of our foodgrains. It is linked with the earth and the two of them join together to give us whatever we need to sustain our life on this planet and they also provide rest and comfort for us. If it had been night throughout the year and there had been no day, man would not have been able to make any progress. The light plays a great part in our lives. It is the rays of the sun that bring some of the most important changes in the agricultural field. On the other hand if it had been day throughout the year and there had been no darkness, this earth would have been burnt with heat and it would not have been a congenial place for habitation. These changes are good for the spiritual life too. Without these changes one would not have been able to achieve the nearness of God.

In short, there are things which came into existence long before we were born and they are all useful to us and necessary for the continuation of life in this world.

There is another kind of manifestation of *Rahmaniyyat* ; it exhibits itself every moment of our life. However, I should like to talk about it later on. First I take up *Rahimiyyat*. It is a fact that the attribute of God endows our efforts or plans with blessings. The Promised Messiah, peace be on him, has referred to this fact in a very beautiful way by saying that the prayer is also a part of our plans. When we have done all we could to achieve something, we still feel —as a true believer should—that we still need the help of God and we fully realise that our efforts would not fructify unless the help of God came and blessed them. That is why a believer always prays to God that He should come for his help ; in fact he knows it full well that his plans or his efforts cannot be said to have reached their climax unless they are supported by the prayers that he offers to God. Thus we can say that the *Rahimiyyat* is very much connected with fervent prayers. He who does not offer these prayers is no better than *Mushrik* (one who associates others with God).

Huzur laid stress on the point that prayer is a part of our plans rather it is in itself a plan. One part of our plan is connected with material things and another part of it consists of prayer. When we plan to do something according to the laws of nature and with the help of the things that God the Almighty has granted us, the grace of God is vouchsafed to us in such a way that we are successful here in the world in which we are living at the present time and we also achieve success in the next world. There are some other people whose efforts centre round this world and for the whole of their life they continue to work for the gains of this world and in fact they forget their Creator. They do not ask for His help and they do not get it. The attribute of *Rahimiyyat* enables them to achieve success in this world alone, for they planned in such a way as if they had nothing to do with the next world.

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Huzur remarked that the manifestation of the attribute of *Rahmaniyyat* could be witnessed in another way too. "We some time find that all the plans made by us prove a failure, or at times we cannot think of any plan at all ; we do not know what to do and that confuses us altogether. For example the Doctors diagnose cancer for a patient and they apply all the medicine of every kind but the patient does not get well. Another patient goes to the most famous Doctors and they cannot understand what disease he is ill with. In such cases we should knock the door of Allah who is *Rahman*. If we beg Him to help us in such cases saying that "O Lord we are quite unable to understand the situation and we are helpless and in no position to do anything that could bring about cure. Then we should hope for the good. In short when the door of *Rahimiyyat* does not open, we should knock at the door of Rahmaniyyat and ask God who is the Master of all the plans and who has created all the things that can be effective.

In the end Huzur told the Jamaat that they should try to understand these two attributes of God and they should make the best use of them. "We are witnessing the manifestation of these two attributes every moment and we must have certainty of faith

that it is God alone who can help us in most difficult and confusing situations. That also is the thing that makes us understand and stick to the Oneness of God. May He grant us His love and may we partake of His beauty and generosity and may He enable us to draw near to him," said Hazrat Khalifatul Masih III.

The Holy Quran Class at Rabwah

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The STUDY of the Holy Quran is a great thing. It adds to our knowledge and it brings us blessings of God; it takes us nearer to God and makes us better human beings with pure and pious lives. But in order to gain these benefits it is of vital importance that we should know its meanings and we should be able to interpret it. In other words we should be conversant with its commentary. In addition to all this we must continue pondering over it and try to find new vistas from its teachings.

There is a Quranic class run at Rabwah for all and sundry. A Maulvi Fazil Honours in Arabic) has been appointed as the teacher for this class and it goes to his credit to say that he is performing his duties with great sincerity.

The students are invited from all over Pakistan. Those joining this class are provided with a place for lodging and food is also arranged for them free of cost.

This class is specially intended to create interest in the study of the Holy Quran and to enable some people to come and study here so that they can run classes at their respective places.

Those interested should please write to the Additional Nazir Islaho-Irshad, Rabwah.

Our Missions outside Pakistan are also advised to have such classes wherever it is convenient for them to make arrangements for teaching the Holy Quran. It must always be kept in mind that one of the objects of the advent of the Promised Messiah, peace be on him, was to revive the teachings of the Holy Quran and to spread its message in all the parts of the world.

(Continued from page 1)

about the needs of Islam and they have nothing to do with their poor brethren nor do they ever think of helping their fellow beings. The members of the Jamaat will be sympathetic towards the fellow religionists and they will become a protection for the poor people, they will be like fathers to the orphans and they will love, from the core of their hearts, to serve Islam as if they are the lovers of their religion and will be prepared to sacrifice their lives for it. They will strive all they can to see that the blessings spread all over the world and a fountain gushing forth from the hearts of all of them—the fountain of the love of God and sympathy for human beings—should become a flowing river. (*Izaala-i-Auham, page 460*)

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MESSAGES

Following is the rendering into English of a Message of Hazrat Khalifatul Masih III published in Urdu in the Daily Al-Fazl dated 12-5-1975

بسم اللہ الرحمٰن الرحیم　　نحمدہٗ ونصلی علیٰ رسولہ الکریم

وعلیٰ عبدہ المسیح الموعود

ھوالناصر　　خدا کے فضل اور رحم کے ساتھ

1974—1975

The year of trials and tribulations, patience and steadfastness and truth and loyalty

The year of blessings, Mercies and achievement

My dear friends,

Assalamo alaikum wa rahmatullahi wa barakatohu

Allah the Almighty says :

ولنبلونکم بشئی من الخوف والجوع ونقص من الاموال والانفس والثمرات

i.e. Allah tries His sincere servants through trials and tribulations. In order to test them He makes them pass through such circumstances as create fear in the hearts of men, He causes hunger and thirst for them, their properties are plundered, they have to sacrifice even their life. They are deprived of the fruits of their efforts. All this happens not because God wishes them to be ruined, these trials are meant to make their sincerity, loyalty and patience and steadfastness more conspicuous and to make them inherit the unlimited mercy of God and display in its full strength the relation that they have with their Creator and which is unbreakable ; This also happens to make those who are jealous of the believers, wonderstruck.

The last financial year was a year of trial and tribulations. Last year was the year of difficult tests. Last year was the year of patience and steadfastness of the sincere members of the Jamaat. The trial came and it has passed away. The patience and the steadfastness of the sincere members of the Jamaat disturbed the world as well as it caused a surprise for them. God saw the patience, loyalty and self sacrifice of the sincere members of the Jamaat and blessed their efforts and accepted them. So far as the financial sacrifice is concerned Allah enabled the sincere members of the Jamaat to contribute hundreds of thousands of rupees more

than the previous years and that despite the fact that their properties had been plundered, their houses had been burnt, their trading business had been brought to a stop—and the boycott had been extended to its utmost limits—also despite the fact that the agricultural reforms had decreased their income. Alhamdo lillah.

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O Ye the green branches of the person of the Mahdi Mahood, my dear ones, you who say *Inna lillah wa inna ilaihi rajioon* when you pass through trials and tribulations and then remain patient and steadfast. May you inherit all those blessings and Mercies which are mentioned in the verse quoted above and may you join that group of the sincere servants of God—and stay in that group—which is rightly guided and is treading the path of true success and achievement. May you always continue moving forward. Amen

Mirza Nasir Ahmad
Khalifatul Masih III

11 Hijrat 1354 H.S.
11 May, 1975.

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Following is the translation of a message sent by Hazrat Khalifatul Masih III to the Majlis-i-Khuddamul Ahmadiyya, Mauritius for their ANNUAL IJTIMA held on 12th and 13th of April, 1975.

"I am very glad to learn that the Majlis-i-Khuddamul Ahmadiyya, Mauritius is holding its Annual Ijtima. May God shower His blessings on the deliberations of this Ijtima. Amen

The fact is that the Promised Messiah, peace be on him, was raised to rectify the beliefs of the people. Before he appeared in the world, the beliefs of the Muslims as well as those of the followers of other religions—and consequently the actions of the people—had so deteriorated that the very face of religion had been marred altogether. The people were, in large numbers, worshipping the graves, talisman had become a part of faith and thus faith had been defaced. Striving for the recognition of the Creator and following the example of the Holy Prophet, peace and blessings of Allah be upon him, had vanished. The Promised Messiah, peace be on him, re-established faith and true beliefs and through his teachings and his actions he showed to the world that a pure and pious life could be lived only by following the example of the Holy Prophet Mohammad, peace and blessings of Allah be upon him. You should study the books of the Promised Messiah very often, for, therein you will find the true teachings of Islam. I pray to God that the members of the Khuddamul Ahmadiyya Mauritius may be able to act upon the teachings of the Holy Prophet, peace and blessings of God be upon him and may they follow his example to the best of their abilities. Amen.

Mirza Nasir Ahmad
Khalifatul Masih III

Annual Ijtima Mauritius

Maulvi Salih Mohammad Khan reports from Mauritius that the Annual Ijtima of the Khuddamul Ahmadiyya was hold on the 12th and the 13th of April, 1975. Two hundred Khuddam attended and took part in various activities connected with this function.

Tahrik-i-Jadid

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Gold Medal Function

The Students Union of the Govt. Talimul Islam College, held its Inter Colleges Gold Medal Function on the 2nd and 3rd of April ; Mr. Ijaz Ahmad Yusuf Zai, was in the chair.

The first in the series was the Seerat Conference held on the morning of the 2nd of April. The subjects dealt with were as follows :

(1) The Holy Prophet as a Benefactor of mankind.
(2) The treatment of the Holy Prophet towards his opponents.

In addition to the T. I. College team there were sixteen teams from Colleges that participated. The results were announced by the Chief Judge — Maulana Abul Ata.

The Debate in English Language was held on the 3rd of April. The subject of the Debate was : Modern age is the dark age. Eight teams, in addition to that of the T. I. College participated. Prof. Dr. Nasir Ahmad Khan announced the judgement and also distributed the prizes.

The Debate in Urdu language. This function also took place on the 3rd of April. No less than 22 teams took part. This Debate was so successful that the consensus of opinion declared it as the best debate ever held in a College. Prof. Dr. Sultan Mahmud Shahid gave away the prizes.

The last but not the least item on the programme was a Poetical symposium (Mushaira which was held in the evening on the 3rd of April. Twenty teams from various colleges took part.

Ch. Mohammad Ali, the Principal of the T. I. College who is himself a poet of good repute distributed the prizes.

The function as a whole showed that the students of the Colleges in various parts of the country are full of vigour and like to march forward all of them together hand in hand and without any distinction of sect or creed. Given a free hand and a chance to express their free will, they are in a position to set things right.

Of course some of them go wrong when they fall into the wrong hands and their talents are put on the wrong track. It is greatly felt that in order to make Pakistan a great country the students must be kept on the right path and they must be allowed to acquire knowledge to the best of their abilities so that our tomorrow can shine more brightly than our yesterday, with the light of learning.

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Notes & Comments

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The Holy Quran

Commenting upon the words of the Holy Quran :

و لتنظر نفس ما قدمت لغد

Hazrat Khalifatul Masih I says :

Whatever you might be engaged in, whatever you might be doing, whether sitting or standing, walking or in some other position, whether it is an expression of enmity or friendship or affection, in short whatever you might be doing, you must remember it well that death might overtake you any time. You must not forget that the time might be near when you would be removed from this world. At the time of your removal from this world nobody will be able to help you in any way, be they your parents, wife children, friends or members of family, wealth - nothing whatsoever, will be of of any avail at that time. The only thing that will go with you and benefit you will be your actions, be it good or bad. In fact whatever a man does, that is the only thing that will produce the results for him - good actions will produce good results and bad actions will produce bad results. It is a matter of common knowledge that the farmer who sows wheat cannot have sugar-cane growing in his field. That should make the man understand that actions produce results only according to their nature. Nobody can alter this truth - the fruit of good actions is sweet.

You must remember that the people for whom you show enmity or friendship towards others, will not go with you (at the time of your passing away from this world). You will go alone as you came alone into this world. The kingship of the kings and the wealth of the rich people, the friendship of the friends, the family, the people of the household, the neighbours, the townsmen and all the relations have to be left behind ; none of them will accompany you to the other world. Think over all these things and never forget that the death must come and it cannot be averted ; also think of the tomorrow and take stock of your deeds and be sure that you will get good reward only if your actions are good.

(Khutabat-i-Noor Vol. I pp. 2,3)

The Hadith

The Holy Prophet, peace and blessings of Allah be upon him, said, "He who accuses someone of something or brings forth allegation against him, will find that he himself is accused of the same thing before he passes away from this world. (Literally the Hadis means that he who accuses someone of some thing, begins to do the same thing of which he accused the other party and thus makes himself liable to be accused in the same way).

It is a great warning to all of us. We must not accuse others of evil deeds especially when we really and truly do not know anything about them. Accusation for the sake of accusation is a great sin and it is like a boomrang that comes back

to the accuser himself. Some times people indulge in loose talk and utter allegation against others without caring to know whether what they say is correct or not. Such people are gravely in danger of falling in the same pit and thus becoming a sinner. Our talks must always centre round good things. If we know of some evil in someone we must tell only such people as can make him repent or who are in a position to give him a piece of advice. Just talking here and there and making it a subject matter of gossips does good to no one and infact it harms everyone. We must avoid this attitude.

Fazli Omar Darsul Quran Class

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It has been announced by the Additional Nazir, Islaho Irshad (Talimul Quran) that the Fazl-i-Omar Talimul Quran Class will be held at Rabwah - beginning from the early part of June. It will continue for three weeks. The syllabus prescribed by the authorities is as follows :

The Holy Quran : Beginning from the 4th part of the Holy Quran upto the end of Sura Maida.

The Hadis : One hundred selected Hadis.

Kalam : Fath Islam, Hamari Talim (Khutbas in connection with the erection of Kaaba and Maqami Mohammadiyyat to be studied by the students themselves).

Arabic Language : twenty lessons

History of Ahmadiyyat : from 1901 to 1908 C.E.

Speeches : The ulema of the Jamaat will deliver speeches on various topics and they will also help the students to take down notes for the subjects dealt with in the speeches.

Munir Visits Missions

The following news item was broadcast by the Sierra-Leone Broadcasting service on Friday the 28th of March 1975.

A team of Ahmadiyya Missionaries led by the Head of the Mission Amir M.I. Munir has ended a twelve day tour of Koinadugu District.

Addressing a meeting at Kabala, Amir Munir gave an insight into the life of the Holy Prophet Mohammad which he said, is the best example in worshipping God and serving humanity.

A performance in Arabic and English programmes by students of the Kabala Ahmadiyya School thrilled the audience.

The Parliamentary member for Koinadugu District, Paramount Chief Balansana Mara II, who gave the vote of thanks, praised Ahmadis for the great strides made in religion and education in this country.

A survey of the educational and religious needs of the people was also carried out.

The Missionaries also had audience with the Minister of Mines, Mr. S. B. Kawusu-Konteh at Kabala and presented him with an English translation of the Holy Quran.

A similar copy was presented to the education office library at Kabala.

In an interview with our Northern Province correspondent, Amir Munir said Paramount Chiefs and people of areas so far visited, greatly appreciate the educational policies of the Ahmadiyya Mission.

He said the people commented on being awakened to their responsibility to learn and spread the message of the Holy Quran.

Amir Munir was accompanied on the tour by Maulvi Mobashir and Maulvi Din.

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Reception

Mr. Noor Ahmad Bolstad of Norway replied to the Address given to the Delegates for abroad, on the occassion of the Jalsa Salana (1974). The function was arranged by the Khuddamul Ahmadiyya (Central)

The text of the reply is reproduced below :

Dear Brothers in Islam,

Assalamo Alaikum wa Rehmatullah wa Barakatohu.

Coming into this room I was asked to give an answer to the address. This came of course, as a shock for me, but it is also a great pleasure for me to do this. And before I give an answer to your address let me first give salams from my Jama'at in Norway to all of you, because I was asked and told and ordered to do so many times from all our members. Therefore I have to use this opportunity.

Then, when, I was sitting here listening (and when I had great honour and pleasure to meet Naseem Saifi) I was thinking that here we have different coloured skins. We are from different countries. We have different cultural and political background. We come from different religions. And what unites us now, it is the belief in the true Islam. And through this belief in the true Islam we have become true brothers. And who has done this? By the grace of the Almighty Allah it is the Ahmadiyya Movement. This small Movement, this small group has done tremendous work and with great results. ALHAMDO-LILLAH !

We are grateful to Allah that He has shown us the right path, and we are very grateful to those men who are here, to those who are alone in Qadian, to those who work here in Rabwah, those missionaries who suffer many hardships and are spread all over the world working hard to spread the true Islam.

Brothers ! May Allah bless you all.

A Farewell Address

Maulana Ataullah Kaleem has arrived back in Pakistan. On the eve of his departure from Ghana, the Jamaat there presented the following Address of Farewell to him. We pray to God that the work that he has done in the Missionary field may continue yielding good fruits for all the time to come and God

may enable all those who are now in the field (in Ghana) to fly the flag still higher and carry the cause of Islam still further. May it be so. Editor

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Our Amir,

We have gathered here this evening to do honour to you.

You have been with us for almost twenty years as one of the bearers of the message of Islam to the people of this country.

On this solemn occasion of your departure from this country for good and from our midst, we pray fervently that Allah, out of His grace, may restore your health and be with you and your family at all times. This is not an occasion to sing your praises only, but also to outline the salient facts of your services to Ahmadiyya Movement in Ghana.

The visit of His Holiness Hazrat Khalifatul Masih III to Ghana in 1970, ushered the Movement into an era of expansion and progress. It was in the course of this historic West African tour that His Holiness Hazrat Khalifatul Masih III felt the urgent need for initiating health and educational programme for the people of Ghana. This scheme which he rightly termed as 'LEAP FORWARD PROGRAMME', was very assiduously and efficiently executed in Ghana by your predecessor, Maulvi Basharat Ahmad Bashir.

On Maulvi Bashir's recall to the Headquarters due to unforeseen circumstances you were reappointed, as it were, to further the laudable, impressive and highly commendable work he started.

We must here, express our appreciation to you for maintaining these institutions up to this day. It is our hope and prayer that your successor will not merely wish to maintain but leave no stone unturned in seeing to the further expansin of these institutions. The task ahead of him however, has not been made any easier in view of the precarious financial state of affairs in which the Movement now finds itself. It is our sincere hope, however, that by Allah's grace and with the support and active co-operation of our Missionaries, Doctors, Teachers and the entire members of the Ahmadiyya Movement in Ghana, the task of your reliever would be made lighter.

Before we conclude, we crave the indulgence of our distinguished guest here tonight to join us in requesting you to extend our sincere gratitude to our most beloved revered Spiritual Father, His Holiness Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, the Supreme Head of the Ahmadiyya Movement for the in profound wisdom that guided him in appointing the first-ever African as the Amir and Missionary-in-Charge of the Ahmadiyya Movement in Ghana. The spiritual significance of this appointment cannot be over-emphasised.

Furthermore, we would request you to convey our unflinching loyalty and allegiance to our beloved Spiritual Master, Hazrat Khalifatul Masih III, Defender of the faithful. We wish to assure him of our determination to work zealously and untiringly for the propagation of Ahmadiyyat—the True Islam — not only in Ghana but throughout the length and breadth of the world.

Finally on behalf of the entire members of Ahmadiyya Movement in Ghana, we bid you and your family an affectionate farewell. We wish you God's blessings and guidance for your personal well-being and continued service in the cause of Islam.

WASSALAAM
Masud Ahmad Johnston
General Secretary

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ZAMBIA

by SHEIKH N. D. AHMAD M.A., B.Sc., B.T., Etc.

As the name Pakistan appeared first time on the map of Asia on the 14th August, 1947 the word Zambia appeared on the map of Africa on October 24, 1964.

Before this date this piece of land, of area, 290, 323 square miles and population of 4 millions (average density: 12 persons per Sq m) was called Northern Rhodesia and was a British Colony, named after Cecil John Rhodes (1853-1902), a British statesman and financier.

Leaving his country, Rhodes first of all emigrated to South Africa in 1870. He amassed a fortune from the Kimberley Diamond mines and the Transvaal Gold Mines in South Africa, and became a leading advocate of British imperialist expansion in Africa.

In 1881 he entered the Parliament of Cape Colony and succeeded in the British annexation of Bechuanaland in 1884, and established the monopoly of mineral rights in the Matabele Lands.

The Matabele Lands were renamed as Rhodesia (later called Southern Rhodesia). When the British sway extended Northward, beyond the river Zambesi, these territories were named as the Northern Rhodesia (now Zambia) Nyasaland (became independent Malawi in 1963) and Southern Rhodesia; each being ruled by the British separately.

In 1922 South Rohodesia, the most advanced and developed of the three territories, held a 'refrendum' to decide whether to join the Union of South Africa, as its Fifth Province, or to ask for a separate 'Responsible Government'. As a result a separate South Rhodesian Government was established in 1923.

After the Second World War it was 'felt' by the British Rulers that the three territories, of Nyasaland and North and South Rhodesia, would benefit from association in a Federation.

North Rhodesia bitterly opposed the formation of Federation, as they 'felt' that it clearly meant an exploitation of the mineral resources of the North (more than 80 % by value of the minerals from the three territories) in favour of the South, to make it still richer and further developed by utilising the raw material of the North in the industries of the South, (the place of maximum concentration of the whites) for which the North would be the ready market. (as the North was almost deprived of industries).

Inspite of the opposition in the North the Federation of the three territories was established in 1953.

As a result of persistent strong agitations in North Rhodesia and resentments in Nyasaland the British Rulers had to dissolve the Federation in 1963.

The Southern white minority, led by Ian Smith, made a Unilateral Declaration of Independence (UDI) on November 11, 1965. The overwhelming African majority there is strugg-

ling hard to get the Southern Rhodesia free of the minority rule and hope to bring ZIMBABWE on the map very soon.

Zimbabwe (the Royal Village) was once (before the British arrival) the seat of the most powerful African tribe Mashona and was the Capital of the area where gold was originally found (in 11-15th century A.D) : situated in the territory now Southern Rhodesia. Zimbabwe is no more on the map. In its place Fort Victoria is found now.

Geographic situation of Zambia Zambia, almost at the centre of the line joining Eastern and Western coasts of the Central Africa, is a 'land-locked', encircled by eight countries around it. It has common border with :

Zaire (previous Congo) at Tanzania in its North, Malawi in the East, Mozambique, Rhodesia, Bostwana and South West Africa in the South and Angola in the West.

It lies between 8 and 18 degrees in the South of Equatorial line : and between 23 and 35 degrees in the East of the Greenwich line. The standard time of Zambia is two hours ahead of the Greenwich Mean Time and is three hours behind the Pakistan's Standard time. Its Capital, Lusaka (since 1935) is almost 3520 miles from Karachi, via Nairobi, by air.

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Climatic Conditions Being in the Southern Hemisphere the seasons in Zambia are almost ,in reverse order of those in Pakistan. The summer season here is from October to January and winter from May to August ; longest day being the 22nd Dec. and the shortest the 21st June. But the hot season is not as hot as in Pakistan nor the cold is as cold. The average minimum temperature is 50 to 60 and the maximum is 80 to 90 degrees Fahrenheit.

Rains normally start in November and continue upto April. Minimum average 20 and maximum 60 inches.

Main Products *Minerals* 90% of foreign exchange is earned by copper. The copper mines are at nine places ; most of them in the North-Western part of the country, known as 'Copper Belt' (100 x 35 miles).

Other minerals including zinc. lead, gold, silver, coal and lime stone are obtained in comparatively less quantity. Cadmium, Manganese and cobalt are obtained as by-product. Besides this Gypsum (Calcium Sulphate) deposits are found in the southern parts of the country. Mica is also found in traces.

Agricultural Products. Tobacco is the Cash Crop, second in line for the foreign exchange, is grown on a commercial scale. Almost all the popular kinds of it are being tried.

Maiza, the staple food, of rich quality grows well. Sugar cane is cultivated in handsome quantity, sufficient to feed the sugar industry here. Mazabuka is the centre of its growth. Tea is grown at Mpika, in the North. Wheat, rice, groundnuts cotton are also grown sufficiently.

The land is rich and fertile. Almost all types of plantations, including fruit and vegetables bring encouraging results. Most of the farming is done by Europeans, South Africans and Asians. Only about 7% of the land is under cultivation. At the time of independence it was about 4 %.

(*more*)

The Institution of Purdah

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Tayyibah Yaqub

As Allah the Most High, The Mighty hath said :

And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent there of and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers that you may prosper.

(24 : 32 Holy Quran)

And again Allah. the Most High hath said :

O Prophet ! tell the wives and thy daughters, and the women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces That is more likely that they may thus be recognized and not molested. And Allah is Most Forgiving, Merciful.

(33 : 60 Holy Quran)

Purdah in the glorious days of Islam demonstrated the dignity and honour of what Islam gave to its maidservants. The whole of the earth knows the Islamic woman as the "woman behind the veil". The institution of Purdah is one of the majestic features of The Holy Quran and the Quran is a perfect book.

The aims of the Ahmadiyya Movement is to bring back the True Islam—the Shariah and the Sunnah.

The Ahmadi women in America have a tremendous role. She must be an example for all women, her sisters in Faith, and her sisters who have not attained knowledge. She must fulfill one of Islam's grand designs, the modesty and chastity of the Muslim woman. With in a world that is diseased and dying she would be as a shining star leading a trail of light for others of her kind. So therefore let us reflect over the words of Khalifatul Masih II.

"My children, now that you have put into practice parts of the Shariah which pertained to personal, individual sphere of life, I put you in a position where you can also operate those portions which pertain to the authority of states and governments. If only you begin to do as I tell you. Allah will entrust governments to you, and governments not prepared to be guided and influenced by you will live to be destroyed. He would order His angels to overthrow such governments, and to hand over the reins to people who would be trying to put His Shariah into operation.

(Continued on page 16)

A BRIEF INTRODUCTION OF THE STUDY OF HADITH

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Definition of Hadith

Hadith is an Arabic word which literally means something novel, or an idea presented in a new form. Since the Sayings of the Holy Prophet, (peace and blessings of Allah be on him), are full of new knowledge and invaluable truths, they are termed Hadith. Thus, whatever was uttered by the Holy Prophet, or an account of his life given by an eye-witness and recorded by the Traditionists, is called *Hadith*.

The memory of the Arabs was so remarkable that it has been admitted even by Christian historians that whatever they heard and saw, they retained it even in its minute details.

In this respect also, which they considered sacred, they applied their memory and took the utmost care and integrity for its compilation for their own benefit and for their prosperity.

This is best illustrated by the letter of the Holy Prophht to the Maqoqas of Egypt inviting him to Islam. The original ietter was discovered by some French tourists in a monastery in Egypt in 1885. It can be seen in Constantinople. Its photostat copies were published for the first time by the Egyptian paper *Al-Hilal* in November, 1904. When the contents of the letter were compared to those already recorded in the books of Traditions, there was not the difference even of a vowel point between the original and its reports. This also proves conclusively how great was the care the Muslim Traditionists took to record the authentic data in their respective works.

No doubt the memory of some of the narrators, their understanding and integrity were not of such high calibre that their accounts could implicitly be relied upon. To avoid any such discrepancies, Traditionists have laid down very rigid standard by means of which the unreliable records and the discrepancies can be sifted.

Hadith, however, is the word and deed of the Holy Prophet which, for the sake of diffusing knowledge, has been conveyed to those who were not present at that time. And this process continued from one person to another with the sole purpose of serving the faith and keeping it alive. It was in this manner that the Traditions were collected and preserved.

Categories of Narrators

The narrators of *Hadith* are of different categories. A Muslim, who kept company of the Holy Prophet and saw him doing some thing or heard him personally, is classified as a *Sahabi* or a companion of the Holy Prophet, and is ranked first among the narrators.

The second in rank is he, who has not seen the Holy Prophet personally but has met some of the Companions, and has thus reported from them. He is classified as a *Tabi* in the terminology of the Traditionists. Again, next in rank to the *Tabi* is called the *Taba' Tabi*, i.e., the follower of the followers of the Companions.

Next follows the general class of narrators of *Hadith*. Similarly, the narrators are divided into different classes according to their memory, understanding and intergrity.

The Well-known Works of Ahadith

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The collection of the Traditions in a book form was started during the middle of the second century and continued to the end of the third century of the *Hijra*. There are various works on *Hadith*, and six out of them are universally agreed upon as authentic.

Difference between Hadith and Sunna

To regard *Sunna* and Traditions as one and the same is an error. The Traditions were collected and arranged after the Holy Prophet's death, whereas the *Sunna* came into existence along with every injunction that was revealed in the Holy Quran, and was fully established by the Holy Prophet himself in his own lifetime. For instance, the Quran enjoins the observance of *Namaz*, prayers, but it does not explicitly fix the number of *Rakat's* for each prayer. The Holy Prophet himself demonstrated the form which has been in practice since then.

The Islamic *Shariat*, or law, according to one belief, is based on the Qur'an and the *Sunna*. The Holy Qur'an is the pure and unaltered Word of God, and its authority on all points is supreme and unquestionable. The authority of the *Sunna*, though second to the Holy Quran, is far superior to that of the Traditions, because it was practically established by the Holy Prophet himself. The same reliance cannot be accorded to *Hadith* as to the Holy Quran and the *Sunna*. The *Hadith* is, therefore, subordinate to the Holy Quran and the *Sunna*. Its authority is only admissible when it does not contradict the Holy Quran and the *Sunna*.

(*Continued from page 14*)

You should not fail in the sphere which falls in your own field of action : the rest then would be upto Allah. You will then see a manifestation of Allah's All Embracing power, even as was witnessed by the Holy Prophet.

But this task is the most stupendous, while we are only too weak and frail.

Let us therefore all pray to Allah that He make us truthful, brave. obedient and disciplined ; that He give us the strength of faith, and the will necessary for living upon the Quranic teaching.

Our young and old, men and women, and our children ; make us all into Thy true servents : guard us from all those frailties which take away from the right path.

Create Thy love in our hearts : create in our hearts the love of our religion, our siyasat, our economics and our culture. Give us a sense of their grandeur, so that nothing should be as dear to us as these...nothing so dear as the teachings given by Thee to Mohammad. O'Lord let it be so that those connected with Thee, and dear to Thee should be dear to us while all those who are from Thee be far from us. Nevertheless, the well being of the whole world be dear to us. And thus O'Lord make us successful in the task of bringing about the Revolution Thou hast declared is Thy intention and purpose to bring about at the hands of the Promised Messiah.

(Real Revolution pp. 194-195)

From the Newspapers

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Mohammad's Principles

Guyana Graphic, March 26, 1975

MAULANA Mohammad Siddique, Amir and Missionary in-charge of the Ahmadiyya Muslim Mission has said in his Yaumun Nabi message that the celebration of Yauman Nabi would be worthwhile when Muslims copy the golden principles of the Holy Mohammad.

In his message, the Maulana said :

The atrocities, bloodshed, brutality, persecutions, social boycott and most heinous crimes committed against the Holy Mohammad, (may peace and blessings of Allah be on him), and his helpless but faithful followers during his blessed regime and sojourn on earth is beyond description.

The Prophet simply but sincerely forgot and forgave his once enemies and invited them under his protection. History has never seen such a mercy. Muslims must copy these golden principles, then the celebration of Yauman Nabi would be worth while. The Prophet does not need our celebration if we do not display his teachings in our daily life. When we are prepared to change ours then this itself would be Yauman Nabi.

—◀▶—

Are People's Opinions Influenced by the Press ?

THE following article is culled from a German publication. It shows very clearly that in order to get one's ideas penetrated into the hearts of the people it is most essential that these ideas are brought before the people again and again, and preferably through written word.

That should impress upon all of us that it is a MUST for us to distribute our literature, in order to acquaint them with what we believe and what the opponents of the Jamaat tell their people to incite them against us. The written word is more effective, for, the people read it in their leisure hours and in a less hostile mood.

Please ask for literature in English for free distribution to your friends who are not members of the Jamaat, from the Managing Editor, Tahrik-i-Jadid, Rabwah.

Also, you are requested to share your copy of this magazine with a friend of yours who is anxious to know what the Jamaat is doing to help mankind in bringing it to the greatest benefactor—the Holy Prophet Mohammad, peace and blessings of Allah be upon him. Our community has been raised in this Age to help humanity—Let us perform our duty to the best of our abilities. May God help us do that.

One more reason—and the most important of all the reasons—why we should pay heed to the distribution of literature is that God called Hazrat Mirza Ghulam Ahmad—the Founder of the Divine Dispensation known as Ahmadiyya Jamaat, a king of the pen—Sultan-ul Qalam. Pen was his weapon and pen, therefore is our weapon too. We must make use of it very extensively. We must write, we must publish and we must distribute the printed word.

The experience shows that with the exception of a few bigoted people a vast majority is anxious to read our books and magazines. Not to supply them our literature will, God forbid, make us defaulters. O Almighty Allah, never let us become defaulters. Enable us to perform our duties well. Amen. Editor

"**The** widely held theory that newspapers at most strengthen the opinions readers already hold but never change them has obviously been refuted by an empirical survey conducted by the University of Erlangen-Nuremberg.

An interim summary of the survey findings shows that daily newspapers really do influence their readers' opinions independently of their basic political attitudes, even where "competing political opinions are easily accessible." The influence exerted on readers is all the more effective the further their political allegiance is from that of the newspaper.

Some 700 students from colleges all over the Federal Republic were supplied, free of charge for 3 years with one of two dailies (*Frankfurter Rundschau* and *Die Welt*) of different political orientations' 93 percent 'often' read the news section and 68 percent 'regularly' perused the comment even though they were not pushed into making use of the newspaper sent them.

The readers of the Social Democrater orientated *Frankfurt Rundschau* became more sceptical about and critical of the market economy system and state measures in the sphere of law and order than readers of the Conservtive *Die Welt*, whose attitudes towards the trade unions and the Federal Government's *Ostpolitik* became more negative. Additional written surveys—on such topics as the Four Power Agreement on Berlin—were also undertaken so as to assess the impact of what was read on evalution of current political developments.

Within 8 weeks of such newspaper reading, it was clear that attitudes towards this agreement changed in accordance with the comment in whichever newspaper was involved. Readers of *Die Welt* judged the Agreement more negatively, and of the *Frankfurter Rundschau* more positively.

The researchers do not think it farfetched to maintain that in the normal case, when the reader selects his own newspaper, the impact is even greater.

—◀▶—

History of Chad

Digitized by Khilafat Library Rabwah

The Muslim World, May 3, 1975

The following article has been culled from "The Muslim World" published from Karachi. *Editor*

WITH the recent coup and the assassination of Francois Tombalbaye, the Central African State

of Chad is in the melting pot. It is relevant if we recall the history of Chad, whose population is 85 per cent Muslim.

As even to-day Lake Chad is the meeting place of the boundaries of four countries—Chad, Niger, Nigeria and Cameroon—in ancient times Lake Chad was the meeting place of two caravan routes, one from Tripoli in the north across the Sahara and the other from Cairo through the Sudan. These caravan routes resulted in the early spread of Islam in this region.

Though Islam had reached earlier, we have evidence of Muslim Kingdoms existing in the area from the eleventh century. For centuries there was Muslim culture and rule in this region, especially in the north. Some of the Sultanates of which there is record are those of Kanem, Bornu, Wadi and Bagirmi.

In 1194 at Kanem the pagan dynasty of Ume was overthrown by a Muslim dynasty of indigenous origin, which transferred its capital to Bornu at the end of the fifteenth century. But this time Islam had taken firm root in the territories around Lake Chad. At the end of the next century, during the reign of "Mbang" Abdullah (1561—1602), Islam reached Bagirmi and a Sultanate was established there.

At the beginning of the seventeenth century, a saint, Salih (perhaps of Arab origin) took Islam to Wadia, where a Muslim Kingdom was ruling by 1635. Later, during the days of Rabih Zubairi (1878—1890) Islam spread farther south.

The discovery of the then Dark Continent (Africa) led to the mad rush of European colonisers. The French, after securing possessions in North and West Africa aimed at Lake Chad. At that time, in the eighteen eighties, there were numerous small Sultanates in the region under the suzeranity of Rabih Zuberi. Between 1880 and 1887 the French sent expeditions, which resulted in treaties with some of the Sultans.

Rabih Zuberi started war against the encroaching French. In July 1889 the French invading forces were defeated, but further reinforcements reached the French across the Sahara and a decisive battle took place on 22 April 1890, which ended in a dearly won victory for the French. Rabih was killed in the battle and his capital, Dikoa, was occupied on May 1. Rabih's son, Fadlallah succeeded in retaking Dikoi, but was subsequently defeated and killed in battle.

The French, the British and the Germans, by treaties of 15 November 1893 and 15 March 1894, divided the territories around Lake Chad among themselves. This is how Chad became a French colony.

The wave of decolonisation began after the second World War and Chad also became independent. But actually the French transferred power to a French-educated minority and though nominally Chad had become a "republic", democracy has yet to come to Chad.

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The Muslims concentrates in the north have all along been struggling for their rights.

Would you like to ask
a question about Ahmadiyyat ?
You are most welcome.
write to the
Editor, TAHRIK-I-JADID,
RABWAH.

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PILGRIMAGES:

What's so important about them?

The following article written by Patches Lwinje has been reproduced from the Zambia Daily Mail of May 12, 1975.

"There was a time - not so long ago - when churches the world over commanded a great deal of respect from people. They were held in reverence and awe by God - fearing people who worshipfully hung onto and followed the teachings of the Bible as explained to them by energetic and fire - brand preachers.

Those were the days when the poor of the world only found solace and comfort in the church. After all, was it not Jesus Christ himself who, during His famous Sermon on the Mount. Said : "Blessed are the poor for they shall inherit the earth ?" Yes, the church held some meaning for the masses in those days.

But, alas, it would appear that those days are gone forever. People, even the "blessed poor" seem to have generally lost their zeal for church meetings and prayer. Instead, the church is now being subjected to barrage of criticism coming from all directions.

Religious rites and festivals like Easter and even Christmas are being constantly attacked by people who no longer think these hold any special meaning to the development of their respective countries. Some hard core cynics even suggest that to do away with such 'trivialities' - at least as public holidays - would benefit developing countries more.

And now the same cynics are questioning the importance of one of the most ancient religious practices, pilgrimage. They "cannot see any sense" in people travelling thousands of miles. as most do, to visit "some Holy place."

Muslims Flock

Each year, thousands of Muslims flock to the Shrine of Mohammad in Mecca to worship. Mohammad was born at Mecca. In the sub-continent of India, there are many centres where Buddhists go on Pilgrimage.

The Christians, too, have their own pilgrimage centres. Rome, the Holy Land where Jesus lived, and others.

Recently, a group of 100 pilgrims from Zambia went on a special pilgrimage to mark the 1975 Holy Year. The pilgrimage took them from Lusaka to Rome, Milan, Lourdes. Padua. Assisi and the Holy Land where Christ was born and lived.

In Rome they attended the Holy Week and Easter ceremonies at St. Peters Basilica.

But what is a pilgrimage ? The word pilgrimage itself is generally supposed to have come from the

Latin language and is taken to mean a journey or journeys made with the special purpose of venerating some holy place or seeking the help of some holy person associated with or, again, as a form of thanksgiving or penance.

The dictionary defines a pilgrim as one who journeys to a sacred place as an act of religious devotion. He is also regarded as a person travelling to a future life.

"There is no way one can call pilgrimages as merely tourist ventures. says Father Sean O'Connor, a Lusaka Catholic priest. "Pilgrimages fulfil a deepfelt human desire This is a need to be part of or to be associated with places which are revered by everyone because of their religious back-ground."

For Christians he explained, there are a number of such places. Rome is for Christians, a place of special significance and veneration. For a start, it is where the well-respected leader of the Catholic Church lives. Here too are many places where the early Christians witnessed to Christ's teachings and way of life.

Rome again, is where St. Peter, the chosen leader of Christ's Apostles, died as a martyr. In the foundations of St. Peter's some years ago. clear indications of his accepted burial place were discovered. Other places which Christian pilgrims visit like Lourdes in the south of France, Padua, Assisi, Milan and the Holy Land, have all got some religious significance.

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Jesus Christ

Lourdes is the place where the Mother of Jesus Christ appeared to a young girl in 1858 and told her to get people to pray and do penance. It has been a place of pilgrimage and prayer ever since.

Assisi is long associated with St. Francis who gave a striking witness to the values of spiritual poverty and, in his own case, of great actual poverty. His whole outlook helped change and emphasise the need for spiritual values. And Padua was the final home of another great Franciscan. St Anthony, who was born in Portugal.

Father O'Connor says that the Zambian pilgrims who journeyed to Milan did so partly to thank the people there for their considerable help to Zambia. Due to their interest and financial support "we have the hospital and other facilities at Chirundu and again, the church and personnel at Kafue Estates."

"Pilgrimages," he adds. "must always be a time of special prayers and deepening of one's spiritual approach. For many a pilgrimage is a real land mark in their lives. The 1975 Holy Year pilgrimage has made a deep impression in all those who were privileged to visit the places long revered by Christians."

Father O'Connor likens pilgrimaeges to the same need that prompts, say Zambians, to mark off special places like President Kaunda's former home in Chilenje. "We also have days, specially chosen to draw attention to the courage and generosity of those who helped win our independence.

"Pilgrims fulfil a human need but it is also terribly important to stress their reasons," says Father O'Connor.

The religious nature of pilgrimages, he adds, are bound to stir the human heart and bind the persons involved closer to their Creator, and hopefully, closer to one another and more aware of human needs and desires.

Often pilgrimages are fraught with danger and suffering. Sometimes Pilgrims have to pass through countries which are at war; sometimes a pilgrim runs out of money and is stranded in a strange land and sometimes he might fall sick and die. Many people have died on pilgrimage. Is it worth it?

Muslims have strict regulations governing the whole exercise of going on Pilgrimage which they call Hajj.

Hajj literally means "intention of doing something." But in Islamic terminology, Hajj means to go to Ka'aba in Mecca for a certain ceremony which takes place there on certain fixed dates.

To the Muslims, Ka'aba is the first House of worship that was ever built in the world.

Although they cannot say for sure who built it first "we believe that the Prophet Hazrat Ibrahim - the father of all prophets - and his elder son Ismael - rebuilt it following instructions from God. And we are told this by God in the Holy Quran."

Hajj is obligatory only once although an individual can perform it as many times as he wishes. But to perform Hajj, the person must fulfil four conditions:

The first is financial strength. A person must have enough to maintain himself on Hajj while at the same time leaving enough behind for the dependants to live on.

The second condition is that the pilgrim must have reliable transport.

The third condition is that the would be pilgrim must be physically strong enough to undertake the arduous journey, and the fourth condition is that the way must be safe.

Explaining these conditions, Sheikh N.D. Ahmad, who is incharge of the Ahmadiyya Muslim Mission in Zambia said that anybody who does not fulfil all these conditions or any of them cannot go on Pilgrimage.

"Some people tend to think that there are no conditions for performing Hajj. They leave their dependants in bad conditions—sometimes the condition of the dependant is so bad that he even resorts to begging. This is un-Islamic and we cannot win the pleasure of God by doing things in an un-Islamic way," said the Sheikh.

A Muslim pilgrim undergoes several tedious rituals before his Pilgrimage is finally over. He has to perform several duties. When he reaches the Holy Place, he has to change his clothes. He now wears two pieces of unsewn cloths tied around the waist and wrapped on the upper part of the body. This attire is called Ihram, and before wearing it, the pilgrim must say two prayers.

No Sex

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Once he has adorned these clothes, he cannot use soap when taking a bath and cannot wear any head-gear nor can he wear any sewn clothes. If a man and his wife are both performing Hajj, they cannot have any sexual relations during this period.

There is a Black Stone in the Ka'aba which pilgrims have to kiss, or touch or, if there are too many people around, point at it.

The Sheikh pointed out that contrary to what some people think, kissing the Black Stone is not an act of worship.

"It is more of an act of reverence. This Stone reminds Muslims of the great efforts of the Prophet Ibrahim in building this House of

God. The Stone was used as the foundation stone.

"It is like in Zambia. When we stand at attention if the flag is being hoisted or the anthem is being sung, it does not mean we are worshipping the flag. We are merely showing respect for it and our country." said the soft-spoken and deeply religious Sheikh.

Muslim pilgrims also perform a lot of other rituals before the ceremony finishes.

But whether a pilgrimage is performed by a Muslim or a Christian or a Buddhist and or any other religious group, they all undergo certain difficulties. It is a very arduous affair.

The question which some people persistently ask is whether Pilgrimages are necessary or relevant to the ilfe of a religious person.

Is it true, for that matter, that, by merely touching or kissing a Shrine one becomes a better Christian or Muslim? Both Father O'Connor and Sheikh Ahmad say that the importance of a Pilgrimage very much depends on the individual who performs it.

Each individual is affected differently by the experience. While some people might be deeply moved or affected others might be left stone cold."

Long-Lost Christian Gnostic Writings Portray New Jesus

Digitized by Khilafat Library Rabwah

The Japan Times, April 12, 1975.

by JOHN DART
Los Angeles Times

JESUS, pictured in modern speculation as radical revolutionary, first feminist, married man or mesmerizing magician, is in for another round of interpretations — this time inspired by the discovery of long-lost Christian Gnostic writings.

Now, for instance, there is the "laughing Jesus" who escaped crucifixion.

The disciple Peter is sitting in a temple, learning from the Saviour the divine mysteries, when he has a vision that the Lord is being seized by a crowd.

"What do I see, o Lord?" asks Peter. "Who is this on the cross who is happy and laughs? Is it another whose feet and hands they are striking?"

The Savior replies to Peter:

"The one whom you see above the cross, glad and laughing, is the living Jesus.

"But the one into whose hands and feet they drive the nails is the fleshly part, which is the substitute one made after his likeness."

The Saviour explains that the spiritual Jesus has separated from his fleshly body at the crucifixion unbeknownst to the persecutors. "Because of this he laughs at their lack of perception, knowing that they are born blind."

This crucifixion interpretation appears in the Nag Hammadi Gnostic Library, a collection of 53 papyrus treatises only now being fully published in English 30 years after its discovery near Nag Hammadi, Egypt.

Though it may not be apparent from the "laughing Jesus" passage in "The Apocalypse of Peter," the impact of the Gnostic texts in the late 1970s is expected to rival that of the Dead Sea scrolls in the 1950s and 1960s.

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Middle East wars, scholarly monopolies and other mishaps have worked to delay the broad and unprecedented look at a side of Christianity suppressed as heretical about the 4th century.

The Gnostics were mystical leaning intellectuals who felt they had a special "Gnosis," or knowledge, about man's origin, fate and salvation.

The Nag Hammadi papyrus texts, bound in a dozen leather-covered books, were believed secreted in a large earthen jar about A D. 367 when the bishop of Alexandria ordered all heretical books destroyed.

Though the writing is in Coptic, an ancient Egyptain script still used in the coptic Christian church, they are considered translations of Greek originals once wide-spread in the Mediterranean world.

Some translations of the Nag Hammadi texts have surfaced over the years, notable "The Gospel of Thomas" around 1959.

Most commentators then judged it to be a Gnostic-influenced document written after the four New Testament gospels, and therefore, of little momentous value.

New attention is being focused on this "fifth gospel" today by a wealthy Frenchman Philippe de Saurez, who claims "The Gospel of Thomas" has an older and more authentic message than the other gospels, and even served as a source for Matthew Mark, Luke and John.

Little noticed in the new controversy over the Thomas gospel — actually a collection of 114 purported sayings of Jesus — is that some reputable scholars already had cited some passages as authentic sayings and possibly representing an older tradition than the accepted gospels.

Conservative Bible scholars tend to regard Gnosticism as a heretical, 2nd century offshoot of Christianity, thus limiting the value of the Nag Hammadi cache to observing what aberrations Christian orthodoxy had to combat.

However, some prominent Americans and Europeans associated with the Nag Hammadi studies point to 1st century Judaism, or its fringes, for the origins of many gnostic ideas

By the early 2nd century they say Gnosticism was alternateiy competing with, influencing or joining another Judaic offshoot, Christianity.

Many New Testament historians today picture early Christianity as much more theologically diverse than previously thought.

Docetic views of Christ's crucifixion—that is, explanations of why he didn't suffer on the cross — were alluded to by early church fathers. One, Irenaeus, writing about 177 A.D., said the Gnostic Basilides taught that Jesus fooled his crucifiers by changing places with Simon of Cyrene, then stood by laughing.

No original version of that story was available to modern scholars until the discovery of the Nag Hammadi collection. The substitution of Simon on the cross appears in "The Second Treatise of the Great Seth," so far published only in German.

The laughing Jesus in "The Apocalypse of Peter" doesn't involve Simon, but there are numerous examples in the Gnostic Library confirming that the prevailing Christian Gnostic view was that the Saviour never really suffered.

"The Gnostic understanding of Jesus was that he was essentially a light spirit walking on earth in a body, but the body was a kind of necessary disguise pulled on in order to preach to mankind and save it from the earthly morass," James Brashler, a Claremont Graduate School student, and one of the text translators, said in an interview.

Gnostics believed there was a a higher god than the creator god and his angelic cohorts, collectively called "Archons."

"The crucifixion became a cosmic show with the Archons, these evil beings responsible for a rotten world, taking Jesus and crucifying him when as a matter of fact Jesus disengaged himself from this body," said Brashler.

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Brashler says the Gnostic view of Jesus' crucifixion and resurrection — sometimes stated in less mythical, more philosophical ways — was a "live option" for Christian belief in early church.

The Gnostics had "a well developed understanding of Jesus as a spirit whose resurrection was a spiritual resurrection — not a resuscitation of the dead, but a triumph over the forces of mortality," Brashler said.

By 150-200 A.D. these ideas were in the minority, by the middle of the 3rd century they had been pushed to the edges of the church and by the 4th century they were declared heretical and stamped out, he said.

"Now when people in the 20th century question a physical resurrection they think they have to ask from a stance outside the church as an unbeliever or skeptic," he said.

"In the 2nd century it was the church itself, or people who were in one way or another believers, who were asking the very same questions, only they weren't heretical then."

Brashler said he personally doesn't want to challenge the orthodox view of the physical resurrection. But he suggested that the practicing Christian might be interested in a long-obscure side of the early church and that scholars would be interested in the psychological and sociological dynamics of belief in that period.

Though 20th century skeptics might consider both the Gnostics and the orthodox Christians as unsophisticated believers in myth and miracles, the Gnostics evidently felt themselves to be "sophisticates" by comparison. The author of "The Apocalypse of Peter" disdainfully rejects those who worship a "dead man:" that is, the crucified, earthly Jesus.

Several Nag Hammadi texts — copies of writings once wide-spread in the Mediterranean world — contain purported dialogues of Christ with his disciples after the crucifixion.

In "The Apocryphon of James" is said to have taught in riddles so unintelligible that he had to return to explain them during the period the orthodox church called his post-resurrection appearances.

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Twenty-sixth Ahmadiyya Annual Conference in Bo

— MARCH 7, 1975 —

Sierra Leone Radio Announced the following report prepared by its reporter who covered the conference at Bo.

— II —

IN summing up his address the Minister thanked the Mission for their good works and extended Government appreciation. He also thanked the Mission on behalf of the people of Masingbi and he extended his gratitude for the good work the Amir and his Mission have rendered to Masingbi and the country as a whole.

In his address the national president of the Sierra Leone Muslim Congress - Alhaji Sunusi Mustapha, spoke about the first Missionaries who came to this country. He said it was fifty-four years ago when the first Missionary in the name of Maulvi Nayyar came to this country. He said he was a small boy by then - people at that time criticised the Ahmadis because of mere ignorance. He said now that they have realised the good work the Ahmadis were doing to teach people to become better Muslims and to become better servants of God, people have changed their concept and now embrace Ahmadiyyat with both hands.

He appealed to all Muslims to maintain Islamic Culture. Our people were well versed in Arabic, but due to the distance and concept we have about our own religion we are lagging behind, the Chairman went on. But with the coming of the Ahmadis into this country great help has been rendered by them to help us to solve our problem ; they have translated the Holy Quran in our various local languages. He advised that inorder to bring peace and harmony among people of different denominations there should exist a common understanding among them and respect for each other helps in the greatly he commended the Ahmadiyya Muslim Mission for their tireless service they have rendered to the people of this country.

In his closing address the president of the Muslim Congress, made an appeal against tribalism and jealousy. He said our resources should be utilised for the benefit of humanity, and not for Destruction of lives. It is the duty of every Muslim to bear in mind that he is responsible for his brother's welfare and thereby treat him with respect and love at all times. On behalf of the Sierra Leone Muslim Congress and the Fullatown Jamaat the President extended his greatest appreciation to the Ahmadiyya people for the good work they were doing in this country.

The Deputy Head of the Ahmad-

iyya Muslim Mission in Sierra Leone Maulvi Khursheed spoke about Jesus Christ in the Holy Quran. He said Jesus being a divine Prophet could not have died on the cross because according to the Bible he quoted, 'He that is hanged is accursed of God (Deut. 21 : 23) He said Jesus Christ had prayed to God in great agony 'To take away the cup (of Death on the cross) from him (Mark 14 : 36) (Matt. 26 : 29 ; Luke 22 : 42) and His prayer was heard. (Heb. 5 : 7). He said Jesus Christ had predicted that like Jonah who had gone into the belly of the whale alive and had come out of it alive ; (Matt 12 : 40) He would remain in an excavated sepulchre for three days and would come out of it alive. He said Jesus Christ had also prophesied that he would go to seek out the Lost Ten Tribes of Israel (John 7 : 34, 35) He said Jesus had remained hung on the cross only about three hours (John 19 : 14) and Jesus Christ being a person of normal constitution could not have died in such a time. Immediately he said, after Jesus had been taken down from the corss his sides were pierced and blood and water flowed out of it which was a certain sign of life. (John : 19 : 34)

The Chairman of the conference who is also the National President of the Ahmadiyya Movement in Sierra Leone P. C Knewa Gamanga gave a vote of thanks on behalf of the Mission.

In his address to mark the end of the three day's conference the National President spoke on the Ahmadiyya Centenary Jubilee which he says would be in nineteen eighty nine. He said 1989 would mark the hundredth year of the Genesis of Ahmadiyya Movement throughout the whole world.

He said since then the Movement has been established in nearly all the five continents—Africa, Europe, America, Asia and Australia.

It may not be far wrong to say, he went on, that almost in all the prominent large cities of the world the Movement had established its Mission in them.

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He said grossly speaking, young as the Movement is there are well over twenty million Ahmadi Muslims all over the Globe. Talking about the concept people once held about the Ahmadis, the president made it clear that Ahmadiyya is not a new religion. Though it was introduced by Hazrat Ghulam Ahmad. He is just a reformer, and he has not in any way diverted the Holy Quran, Hadith and sunas, as people who hate him put it out to others to understand.

Talking about the numbers of circuits formed, the President thanked the Missionaries whose efforts he said had enabled the Movement to have well over one hundred and seven circuits in about all the areas of Sierra Leone.

He mentioned names such as Pa Kamara of Mange Bureh, Pa Bai Inga, Alhaji Alima Sorie, P.C. Bobor Dassam, P.C. Joe Boima of Bo and all its successive chiefs Abu Baimba, Hotogua, and Bongay who assisted greatly in the laying foundation of the Mission, when the Mission first came into this country in the early years of 1921. The congregation of Ahmadis should always remember these gentlemen in their prayers, and all the rulers in whose towns or country Ahmadiyya is established.

He appealed to the delegates to co-operate to raise up the flag of the

Movement in this country, we should not fail to do this the chairman went on because there are people who felt their heaven is in the earth and they are at work to leave no stone unturned to ruin, disparage any to spoil the efforts of Ahmadiyya brought by Promised Messiah.

He said people are with the view that the Ahmadiyya Movement have fabricated a new Holy Quran, Hadis or Sunnas. For the benefit of mankind only has this movement or Mission endeavoured to translate this beautiful Holy Book to some languages for dissemination to their kith and kindered.

He appealed to delegates to embrace the truth of Islam which is steering ahead of the world. The doctrines of Ahmadis are free from all envies and is just the proper picture of Islam which the Ahmadiyya Movement through its Mission is being indoctrinated to the human race or mankind. In summing up his address the National President read an address sent by the Huzur of the Movement MIRZA NASIR AHMAD - KHALIFATUL MASIH III in connection with plans for the Ahmadiyya Centenary Jubilee.

He once again thanked the delegates for attending the three days Conference, and prays that they go back to their various towns and villages, they should be able to play their own parts for the sake of Allah and love for the Holy Prophet Mohammad (S.A.W.) and his humble servant Master Khalifa.

To end this programme I will now bring you some specimen performance done in Arabic by the Tumbudi Secondary School Girls and by Pupils of the Ahmadiyya Primary School Boys, Freetown.

(Continued from page 32)

then an accursed person ! The righteous prophet of God who delivered the world when it was plunged in evil and restored it to life when it was dead, is denied !

What stronger evidence of the need of the Quran is needed ? It came at a time when error raged in the world. It found the world blind and gave it light, it found it in error and gave it guidance, it found it dead and gave it life. The fact that the doctrine of the Unity of God had already been revealed, does not in any way affect the need of the Quran, for as already shown the doctrine of Unity as taught in previous books, was very imperfect and did not aim at the high standard revealed by the Holy Quran. Moreover, even in that imperfect condition, it was only upon the lips and not in the hearts of its adherents, and the Holy Quran was, therefore, needed to impress it upon the hearts, and to make it a living principle for action instead of a formula for repetition. The doctrine of Unity had in fact been quite lost and the Quran brought it afresh to the memory of mankind. The reason why the Holy Quran has been termed ذکر or rememberance is that it brought back to the memory that which had been forgotten. (More)

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THE NEED OF THE HOLY QURAN

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THE PROMISED MESSIAH
(Peace be on him)

THE great object of Islam being to teach the doctrine of the Unity of God, the question has often been asked what was the need of the Holy Quran when the doctrine of Unity had already been revealed to the world in the Taurat (the Book of the Law of Moses). In answer to this question it should be borne in mind that Judaism no doubt originally taught the doctrine of Unity but Judaism at the time of the revelation of the Quran was itself corrupt both in practice and doctrine. The pure religion of the Unity of God had been departed from by the Jews, and the doctrine of Unity contained in their books had no practical effect upon their lives. The grand aim for which man is created and the Word of God revealed had been utterly lost sight of. The recognition of the Divine Unity consists in a firm belief in the existence of God and His oneness attended with an implicit obedience to Him, complete submission to His will and lasting one's self in His love. The Jewish books taught Unity indeed but the inner life of the Jews was not governed by the noble principle of conduct which underlies the doctrine of the Unity of God, and their hearts were totally devoid of the deep impression of the grandeur and glory of God. Outwardly and formally they recognised Unity but their hearts were turned away from purity and under the control of Satan. Their lives were characterised by every form of iniquity such as worldliness, deceit and falsehood. The honour and greatness due to God was given to priests and hermits and disgraceful deeds were done. Hypocrisy and deceit were predominant in the hearts of those who affected to be the teachers and reformers of the people.

Idol Worship

Moreover a mere formal recognition of the Unity of God is of no avail if the heart bows down in submission before a thousand different idols. The person who assigns the glory and greatness which is due solely to God, to the means, plans and stratagems which he employs for the realization of an object, or trusts in aught but God, or gives a share of the majesty and power of God to his ownself or to any other creature, is also an idol-worshipper though he may outwardly confess the Unity of God. Idols are not only images made of stone, brass, gold, silver or any other substance, but every object of the reverence and passionate devotion which is due to God, is an idol in the sight of God. The Jewish sacred books however did not teach this noble significance of the doctrine of Unity and the Quran was, therefore, needed for its revelation to the world. The doctrine of the absolute Unity of God precluding faith or trust in everything else besides God was not known to the world until the Holy Quran revealed it. The adoration and reverence of senseless images is an act to which none but the most ignorant and superstitious would resort, but the most dangerous form of idolatry is that which cannot be easily discovered and which affects and vitiates the whole system like an

imperceptible but obstinate disease. This lamentable disease prevailed among the Jews and the Bible did not prove an effectual remedy for it, for the Bible did not teach the great truth underlying the Unity of God. The general prevalence of this disease moreover required a perfect living exemplar whose life being governed by this practical principle of the absolute Unity of God should have been a guidance and a direction to mankind and a powerful remedy for destroying the disease.

True Doctrine

What is the true doctrine of the Unity of God which the Holy Quran requires us to believe in and which is the only way to salvation? It is to believe in God as one and alone in His person, and above every rival or partner whether it is an idol, or a human being, or a heavenly body or one's own-self or one's resources, plans or means, not to regard any one as powerful against Him, not to consider any one as the sustainer, the exalter, the abaser, the helper or the supporter as against the will of God, to love Him alone, to worship Him alone, to submit to Him alone, to fear Him alone and to centre all one's hopes in Him alone. There are three requirements for a complete adherence to the doctrine of Unity. Firstly, a man must believe in Unity in the person of God, i.e. he must regard everything as vain and naught before God. Secondly, he must believe in the Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have an authority as having it from Him. Thirdly, there must be unity in the love, sincerity and devotion which he bears to God. In other words, nothing else must have a share of his love and devotion towards God and of the other aspects of his adoration, and he must be completely lost to Him. These three aspects of the Divine Unity had not been taught by any book before the Quran, and that which had been taught by Moses and the Israelite prophets was not acted upon by the Jews and the Christians. The iniquity and gross immorality in which these people indulged at that time is a clear testimony to the truth of the statement that they admitted the existence of God with their lips, but their hearts were utter strangers to this exalting and noble faith. It is for this reason that the Quran condemns both the Jews and the Christians and says that if these people had acted upon the teachings of Moses and Jesus, they would have been granted sustenance both from heaven and from earth. The heavenly sustenance indicates the spiritual blessings which are granted to the righteous and faithful in heart such as heavenly signs, acceptance of prayer, visions and inspiration. Here they are also declared as having been deprived of earthly sustenance, because they did not obtain it by just and righteous means but by bending low upon earth and making use of vile means.

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Israelite Law, no doubt, taught the Unity of God, but the doctrine of Unity taught by it, fell far short of the sublime Unity revealed by the Holy Quran. This defect of teaching in itself called for a new revelation, while the necessity was further enhanced by the spiritual death of those who professed to inculcate this doctrine. The Jewish doctrine of unity, imperfect as it was, was in their books and not in their hearts. They, therefore, needed a heavenly teacher who should have breathed the soul of Unity into their hearts, and a warm devotion in place of the dull and vapid utterance of for-

mal words. The Jews were dead and life had departed from them on account of the hardness of their hearts and their numerous transgressions. No spark of love for God and not the slightest trace of inclination of sp rituality was left in them. Their books on account of their defective teachings and the numerous alterations in their letter and spirit could not inspire a new life into, and furnish a perfect guidance to, their votaries or to the world at large. Therefore, Almighty God sent down His living Word like fresh and timely rain and to this word which gave life did He invite them, that they might find life and salvation being purified through it of their former errors and iniquities. The Holy Quran was, therefore, needed in the first place to teach a living Unity to the lifeless Jews ; secondly, to inform them of their errors ; and thirdly to throw full light upon all matters relating to eschatology which had been but barely alluded to in the Israelite law.

Seed of Truth

It is true that the seed of truth was sown with the revelation of Moses while that of Jesus gave the glad tidings of a future when that revelatiion was to be made perfect. As the seed that grows in a healthy condition gives the glad tidings of good fruits and ears, the Gospel of Jesus gave the glad tidings of the revelation of a perfect law and unerring guide fulfilled in the Holy Quran. The seed which Moses had sown, therefore, ripened with the Quran. The holy book brought with it the perfect blessings which made a clear distinction between truth and falsehood and perfected the religious truths and spiritual verities. This was the purport of Moses' words in Deut. 32 : 2, "The Lord came from Sinai, and rose up from Seir unto them; He Shined forth from mount Paran." In fact the different phases of law were made perfect only by the Quran. Its two great divisions, the one treating of the relation of man to God and the other of that of man to man, found complete and full development only in the Quran. The object of the Quran was to make the savage a man, to teach the man the highest moral qualities and to make him godly last of all. This function the Holy Book performed with such a success that every other law is a total failure in comparison with it.

Differences

The Holy Quran was also needed to settle the differences between the Jews and the Christians relating to Jesus. This, it has done in various places. A very important point of difference is that relation to which the following verse occurs in the Holy Quran ;

يـــا عيسى انى متـــوفيك و رافعك الى
و مطهرك من الذين كفروا

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The Jews asserted as against the Christians that their Prophet, i.e. Jesus had been crucified and that, therefore, according to the law of Moses he was accursed and his soul did not rise to heaven. This argument they advanced as conclusive proof that Jesus was a false prophet. The Christians admitted the curse but said that he had been cursed for their sake, and that subsequently the curse being removed, he rose to heaven where God seated him on His right hand. The verse quoted above condemns both views as serious errors. It states that Jesus did not suffer either a permanent or a temporary curse but that his soul rose to heaven, the happy abode to which the souls of the righteous rise, im-

mediately after his death which did not take place on the cross. The Mosaic law makes curse the consequence of a death upon the cross and not of a mere suspension on it which does not result in death. The Quran plainly negatives the death of Jesus upon the cross and consequently his subjection to curse and asserts in clear words that his soul like the souls of the righteous rose to heaven after death. Therefore, the Holy Quran refutes both the Jewish and Christian doctrines and asserts that he was not accursed as his enemies and erring friends would have him, but died a pure death and was raised to heaven after his death like all other prophets. Thus did the Holy Quran settle the much vexed question of Jesus' death, but the Christians do not still admit the need of the Quran. The Quran brought the pure doctrine of the absolute Unity of God, it produced harmony between reason and religion, it carried the doctrine of Unity to its perfection, it furnished clear and conclusive arguments for the Unity and attributes of the Divine Being, it gave reasons based on intellect, history and revelation, for the existence of God, it dressed religion which had upto that time no more value than can be given to a story, in scientific clothing, it clothed every doctrine with true wisdom, it brought to perfection the chain of religious truths which was hitherto imperfect, it took away the curse from Jesus, and it gave evidence of his being a true prophet and of his soul having risen to heaven to live with the righteous. In the face of these facts, no sensible person would assert that the Quran was not needed.

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Life-giving

It should be borne in mind that the Quran has itself clearly proved its need. Thus it says :

اعلموا ان الله يحي الارض بعد موتها

"Know it that the earth had been dead, and God is now going to restore it to life again."

History bears evidence to the fact that immediately before the revelation of the Quran every nation had depraved itself and all the people were sunk deep in vice. Pfender notwithstanding his determined enmity to, and blind prejudice against Islam, also bears testimony to the fact that the Jews and the Christians at the advent of our Holy Prophet were corrupt to the core and led grossly immoral lives, though he adds to explain away the appearance of the Holy Prophet the coming of a false Prophet at the time of a general corruption was a warning to the Christians and Jews who had gone astray to reform themselves. Any one having an ordinary share of intelligence will clearly see that this explanation is simply an absurdity and an impertinence. Put in plain words it means that finding the people of the earth in gross errors and turpitude, God intentionally led them into greater errors and brought about circumstances which led millions of human beings farther away from the right path instead of doing something to bring them back to the truth Is it true that when God sees the people gone astray, He intentionally leads them to greater destruction, and sends them misleaders and false prophets when they need true guides and reformers? Do the Divine laws as revealed in external nature lend support to this conclusion, and is it thus that God visits the people when sufferings and adversities are unbearable? This is the most blasphemous charge against Divine justice and mercy. To what extreme does the love of this world lead! A weak human being is first called God and

(*Continued on page 28*)